

Ukrainian Catholic Youth Organization

ЮНАЦТВО



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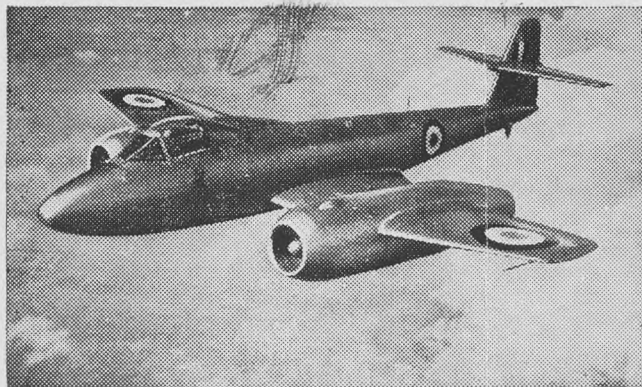
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NEW BRITISH TURBO-JET ENGINE

The "Sapphire" is the most powerful aero-engine in the world today. It has already passed the 150-hours service test at a rating of 7,200 lb. static thrust which at a speed of 600 miles an hour is equivalent to 7,200 horsepower. This is 1,000 lb. higher than any other type test figure so far announced for any gas turbine, and means that the "Sapphire" gives about the same power as the four piston engines of the B-29 "Superfortress" bomber.

CANADA

The new 1951 five-cent pieces commemorating the 200th anniversary of the discovery of nickel, are now being produced by the Royal Canadian Mint at Ottawa. The coin was designed by Mr. Stephen Trenka, a Hungarian-born Canadian.

The number of persons receiving old age pensions in Canada increased from 277,031 at December 1949, to 282,584 at the end of March, 1950.

In the first nine months of 1950, 14,890 television sets were sold in Canada. The majority was sold in Ontario.

Canadian wheat supplies for the 1950-51 crop year are now placed at 574,000,000 bushels, consisting of carry-over stocks of 113,200,000 bushels. This is the largest supply since 1945-46.

The excess of males over females in the ten provinces of Canada increased still further in 1949 over 1948, according to estimates made by the Dominion Bureau of Statistics. The number of males increased in the 12 months from June 1, 1948, to June 1, 1949 by 338,400 to a total of 6,881,900 while the number of females in the same period rose by 327,600 to a total of 6,643,200.

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ЮНАЦТВО YOUTH

Рік VII. Число 2.

Едмонтон, Алберта

Лютень, 1951.

Лютень — Місяць Католицької Преси

“Теперішні часи вимагають, щоб кожний католик був неустрашимим, щоб найбільш природним для нього було визнавати отверто, ділом і словом, свою віру кожний раз, коли того вимагатиме право Боже й християнська честь.”

Ці слова висказав Святійший Отець до молоді, зібраної на площі св. Петра. В них виражене велике бажання, начеркнений дійсний ідеал католицької молоді, — бажання бачити кожного католика гідним представником св. Церкви! Кожний свідомий католик не тільки сам мусить знати як жити, він повинен і другим вказати шлях до правди. Він не може обмежитись тільки до збереження себе і скарбів своєї віри, але він мусить завдати рішучий удар впливам ново-поганства й комунізму, що сьогодні заливають цілий світ.

Щоб гідно сповнити ці завдання, кожний католик мусить бути відповідно підготований, мусить не тільки знати свою віру, в що і чому вірить, але також мусить знати актуальний стан справ у дійсному, правдивому наświetленні. Таке дійсне наświetлення світових подій і життєвих питань може дати тільки католицька преса. Там треба шукати інформацій і вказівок, що до становища Церкви в розв'язці проблем теперішньої хвилини. Кінцевий висновок — кожний католик повинен обов'язково читати, піддержувати й поширювати католицьку пресу, якщо він хоче відповісти тому величньому ідеалові, що його начеркнув Святійший Отець.

Ми, українська католицька молодь, підготовляємось до того, щоб стати дійсними представниками й оборонцями нашої Церкви і нашого обряду. Багато з основних речей ми знаємо вже з катехізмів лекцій, що їх ми перейшли у недільних, чи вакаційних школах. Та це ще далеко не все. Сьогодні виринають перед нами питання-проблеми, що тоді були за тяжкі для нашого розуміння, або може їх взагалі не було. Доповнення нашого знання, знайдемо в нашій католицькій пресі. Що нам такого доповнення треба і то конечно, про це переконують нас не тільки наші власні душевні переживання, сумніви, чи неспокої, але також кожноразова стріча з ворогами нашої віри, або з людьми, що мало, або й зовсім не ознайомлені з нашим обрядом. Дуже часто боїмось відкрити уста в обороні наших скарбів тільки тому, що не знаємо що відповісти. В душі ми переконані, що правда по нашій стороні, тільки годі нам знайти слів, щоб її виказати й оборонити. Це знак, що нам треба ще багато доповняти наше знання, знання в найкращій ділянці людського життя — життя душі.

Знання життя душі дуже, а дуже різниться від всякого іншого знання. В інших ділянках знання вистарчить, коли одна людина щось відкриє, уложить, вияснить, докаже експериментами. Всі інші приймають те готове знання і тільки собі його засвоюють. В житті душі, всяке знання мусить бути пережите на свій, тільки тій одній душі питомий лад. Тому скільки є душ на світі — стільки є різних проблем і кожна з тих душ мусить шукати для себе розв'язки. Кожна душа мусить не тільки знати, що другі знали, чи говорили, але все, що торкається її життя, вона сама переживає. Тому незнання життя душі не є рівнозначне з незнанням в інших ділянках. Тут не можна щось знати, або не знати, бо це рівнозначне з “жити”, або “не жити”. Оскільки живемо життям душі й оскільки воно краще, оскільки більше знаємо про нього. Таке знання можемо знайти тільки в католицьких книжках, тільки в католицькій пресі. Коли так багато часу посвячуємо на всякі інші студії, не забудьмо також про студії нашого католицького життя — життя душі.

Велику поміч у пізнанні католицького життя, у виробленні католицького світогляду подає нашій молоді в Канаді й Америці, наш одинокий часопис присвячений виключно справам і життю молоді — наше “ЮНАЦТВО”. Читаючи його уважно, знайдемо багато цінних вказівок, багато розв'язок, відповідей на наші труднощі, багато заохоти до кращого життя, до боротьби, до геройських зусиль на шляху до щастя. Поширюючи його між іншими — робимо велике діло — діло апостолів, бо так даємо другим черпати з нього ті поучення й заохоту, що їх молоді у всіх часах так дуже треба. Тож нехай нашим кличем на цей місяць буде — “Юнацтво” мусить бути в руках кожного члена У. К. Ю. — і що доложимо всякого старання, щоб цей клич здійснили. Крім того мусимо старатись, щоб і не члени У. К. Ю. дістали в руки “ЮНАЦТВО”, з нього користали, з нього довідались про працю У. К. Ю. і так набирали охоти ставати його членами, ставати в ряди працівників-борців за великі ідеали католицького духа. Кожний член в першу чергу повинен сам стати передплатником, або вирівнати й відновити свою передплату, потім повинен старатись приєднати хоч одного двох передплатників, щоб так дати можливість нашому журнальнику стати на висоті його завдань. Не треба забувати також на різні вечірки й імпрези і дохід з них прислати як прес-фонд “Юнацтва”. Віримо сильно, що члени У. К. Ю. зрозуміють вартість свого часопису, закотять добре рукави й виконають велике діло апостолства католицької преси. Щастя Вам Боже!

Н. М. С.

FEBRUARY—

the Catholic Press Month

It is a duty of every Catholic to be an apostle of Catholic Press.

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MAKE THIS MONTH MOST SUCCESSFUL FOR

THE YOUTH

Valentine

Little is known about St. Valentine beyond the fact that he was a third-century bishop and that his unselfish love for fellow men reached to the heights of martyrdom. Nevertheless he continues to be the legendary patron of lovers.

The term "love" today is perhaps the most abused word in any language. It is used generally to denote some demonstration of physical affection between a man and a woman. Too often it is used to label sinful acts of bodily gratification. Because love today is travestied in the films, on the stage, in romantic novels and songs, in comics and love-story magazines; because its collapse is exhibited in divorce courts and paraded in newspaper accounts of crime; because of the misuse of the term, the true notion of love has become brutally distorted.

St. Valentines Day offers a natural occasion for reviewing the correct concept of genuine love — that true love is in every instance essentially a giving, not a getting; that love seeks only the good of the person loved; that human love really imitates the love of the Three Divine Persons for one another; that human love resembles God's own love for us manifested in the bestowal of benefits and advantages; that love of one's fellow men necessarily connected with the love of God; that all genuine love involves sacrifice, self-denial, discipline of the appetites, etc.; that all of this is the exact opposite of the popular misconception of love.

Hence it is important that our youth has right notions and firm convictions concerning love in order to correct the false notions of those around them.

* * *

WILL YOU?

By E. G.

Blessed Lady, Valentine,
Queen of Heaven,
Be Thou mine.

Lovely Lady, sweet, demure,
Let my soul be
Like Thine, pure.

Let your hearth be my hearth too,
Holy Mother
Dressed in blue.

Sweet, angelic, lovely, fair,
Tender eyes and
Golden hair,

Fairest of the fair above,
Mary, take
My humble love.

Please accept this sinful soul,
And this heart
Of mine console.

Queen of Heaven, Queen sublime,
Will you be
My Valentine?

Oh, This Terrible Lent!

We keep lent because Jesus Christ kept lent. The regulations of Mother Church are not arbitrary, dictatorial decrees, thrown down by a heartless, unfeeling law-giver of the Church. Rather our keeping of lent is in imitation of Christ. For forty days He fasted and prayed. There He cut himself off from the simplest comforts of life.

Picture Him in the full bloom of His manhood starting out into that barren, desolate desert. No tree to cast a shade; no spring to quench His thirst; no couch on which to lie; no food, no friends, no comforts, no conveniences; nothing of what the body craves; nothing but burning sand, jagged rocks, thorny bushes. No sign of life but howling of wild beasts.

You are asked to imitate Christ by cutting down on your food, drink and other comforts of life. One of the best penances during the lent is to accept in the spirit of Christ the little crosses of everyday — inconveniences, discomforts, disagreements, quarrels, misunderstandings, reverses, pains. Accept them as your part with Him.

Do you still ask yourself: Why Lent? Why do we fast and deny ourselves? Why do we attend special services, say more prayers and better prayers during this lenten season? — Then here is **Your Answer:** We do it because Christ did it.

— The Reminder.

CATHOLIC FACTS

By J. F. NOLL, D. D.

PRELIMINARY

Prejudice

Prejudice, a form of mental blindness, is the greatest hindrance to self-improvement, while it often does incalculable injustice to its object. It also fetters the will and influences it to choose without regard to honest inquiry. It is therefore, utterly unworthy of a rational being.

Religious prejudice usually results from early training or environment, or it is created by propaganda. The person (or institution) against whom it is directed, cannot expect a fair deal. The Catholic Church is admittedly the historic Church, the civilizer and Christianizer of all our ancestors; to her the greatest saints and rulers belonged. She is today 100,000,000 stronger in membership than all Protestant churches combined, yet how many people will concede to her the right to speak for herself, or will read her version of history? The record of Catholic service to America is a glorious one; the Catholic attitude towards the education, the family, socialism, respect for authority, must make for the best citizenship; but prejudice whispers: "No, it cannot be."

Recall how prejudice acted towards Christ and His cause.

Though the Jewish people believed the time had arrived for the advent of the Messiah, a propaganda of prejudice prevented that race from recognizing Him despite the palpable evidence He furnished.

To poison the people against Him, His enemies charged Him with everything — from being under the influence of the devil, to plotting against the state. But what were the facts in the case? The Catholic Church is treated the same as Christ was, and as He prophesied His Church would be. Religious prejudice converts people, who know nothing about her, into her enemies.

Prejudice reads an offensive in what is really a defensive. When Catholics refute charges made by their enemies they are adjudged unkind, intolerant.

Catholics are waging no anti-Protestant campaign in this or any other country; but others are waging such a drive on Catholics. The charge of persecution is constantly laid at the Catholic door, yet the persecuting people for several centuries have not been Catholic, but Protestant. (The same could be said about relations between Ukrainian Catholics and Orthodox. Ed.).

* * *

True Happiness

You want to be happy. Everyone who

has lived on earth since the days of Adam, has striven in his own way, to find perfect contentment and happiness here, but no one has yet succeeded. The poor man yearns for wealth; the invalid rich man would give all for some poor man's health; all have cares and sorrows; all meet with many disappointments.

Yet is not our innate natural longing for something better, itself proof that perfect happiness exists somewhere for us? This consideration led even pagan philosophers to believe in immortality, and in another world where bliss eternal must exist.

Temporal goods cannot satisfy one whose destiny is eternal; natural things cannot bring peace and happiness to a nature which is principally spiritual.

The Christian religion teaches that the Son of God descended from Heaven to Earth in order to show us the way from Earth to Heaven, where our hearts' longing will be gratified. He made the attainment of Heaven possible for us; but since we possess free will, it rests with us to choose eternal life or eternal death. He told us that since our treasure is in Heaven our hearts should be there even now; that our Father is in Heaven, and not on earth; that our true home is there, and not here. St. Paul, to whom a peep into Heaven was granted, tells us that no eye had ever seen nor ear heard nor heart conceived anything comparable to what is in store for those who love and serve God on earth.

This is the hope held out by Christianity. In striking contrast to this hope is the gloomy despair which infidelity inspires in its victims.

Most people, who are infidels, are so because they are unwilling to fulfill the duties which the Christian religion would impose on them. However, since their load of sin may be removed, why do they prefer to live without cheer in this world and without hope of peace and bliss in the next? Our eternal salvation should have our deepest concern. The Lord's "yoke is sweet and His burden light," both seem sweetest and lightest to the ones who are most devoted to Him. If you expended one per cent of the effort to lay up treasure for Heaven and to secure happiness eternal that you expend to be happy and comfortable here, you would succeed.

Every man who is high up loves to think that he has done it all himself, and his wife smiles, and let's it go at that.

— J. Barrie.

GOING MY WAY?

By BROTHER S. METHODIUS
F.S.C.

You Can't Take It With You

Why not?

Your answer to that question determines your philosophy of life.

If you figure that you can't take it with you because you are not going any place, you line up with an ever-increasing number of people in once Christian lands who deny that there is any life after death. To the extent to which they believe their own denial of the immortality of the soul, they are tempted to make the most of what this life has to offer — and too many of them do not resist that temptation.

Goodness knows that they have enough Ph.D's to support them. They don't argue materialistic evolution any more — they simply assume that all enlightened people accept it, and they look down their noses at the Catholic recalcitrants.

With that as a starting point they throw out the Ten Commandments and enthrone the Seven Deadly Sins. Philisiphy goes by the boards, and in its place they set up a scientific psychology and sociology of the animal called man — a sort of glorified animal husbandry.

People ask why there are so many som-munistic professors and students in the universities.

The reason is not far to seek. The communists are those who have carried their materialism just a bit further than the rest of the pack. They think that they are "seeing things through". They are mistaken, of course. But they really are a chapter ahead of the other fellows. They have looked ahead far enough to see that materialism does not fit into the scheme of things in a government that declares and upholds God-given rights to men — so they are out to change the basic conception of government.

The materialists want no Catholics teaching history or sociology or economics in the secular universities, Catholics can thwart the progress of the "new enlightenment." Catholics accept fixed principles — eternal truths. "Progress" wants no hitching posts — they drag and interrupt the upward climb — to communism or what-have-you.

A great many of those people have never heard of the philosophy of Positivism, even though it is the philisiphy they follow. It is the philosophy of NOW. We don't know where we came from, and life is too short to find out. We don't know where we're going, and we don't care. We know that we are here NOW. And the hedonist

interprets this as: "Eat, drink and be merry"...

What is the Catholic answer? "Because there are no pockets in shrouds". No, you can't take it with you, if it is of the earth, earthly; but you can, and you will, take it with you, if it is of the spiritual order. You take with you out of this life your unrepented sins and your unsatisfied penance. And, if you die in the state of grace, you take with you all the merit you have accumulated in this life by all the good acts which you have performed in the state of grace.

Take stock of your individual account — see where you stand on what you must take with you. And accept your social responsibility to God and to your country. In the promotion of a philosophy that fits our government, non-Catholics have left us too much alone.

* * *

Why Not Accept the Challenge?

In the article above I called your attention to a condition that exists today — the determined opposition of many professors to any teaching of the social science by Catholic teachers.

This holds for many secular universities and for, let us say, most of the High Schools in the cities — and it holds in spite of the fact that more than half of the Catholic young people who go to school beyond the elementary grades are in secular institutions.

Now, why not do something about it? As things stand, it can too often be said that there are no Catholic teachers, especially Ukrainian Catholic teachers, available for posts that are opened in the universities and city High Schools. A few years ago the Department of Education of one of our provinces was considering appointing a Ukrainian as a Superintendent of Schools. We could not find one Ukrainian Catholic teacher in the whole province who was qualified for the position.

Why not teach? I am sure many of my readers, who are students, have no definite aim, and no particular ambition to follow a business or profession that offers large material rewards. Of this number there must be many who would enjoy setting young people on the right road — keeping young themselves in the process. Look into the matter. Ask advice. If you have sufficient talent and the idea of teaching has any appeal to you, why not set out now to meet the technical and professional requirements of a High School specialist or university professor? Then set out to do

Your Parents Can Bless You

A seminarian told me about the blessing he received the night before he left home. His father called him into the living room, told him to kneel, gave him a short talk on what it means to leave home and family; then solemnly made the sign of the cross over him while invoking God's blessing, and sprinkled him with holy water. Years later the seminarian was still moved at the remembrance.

Parents naturally desire God's blessings for their children, and its outward expression is the parental blessing. In the Old Testament patriarchs blessed their children. But since the time of Christ mothers also may and should bless their children.

Early Christian parents made the sign of the cross over their children daily. The weaving two-handed motion that Mohammedan women even

today make over their children each time they finish dressing them is a remnant of the practice of their early Christian forebears, before the Mohammedans rooted out Christianity in Northern Africa.

One cannot read the lives of saints without noticing how much they loved this practice of the parental blessing. St. Macrina, the grandmother of St. Basil and St. Gregory, blessed her two grandsons every day. St. Francis de Sales knelt daily for his parents' blessing. St. Jane Francis de Chantal gathered her children about her every evening, said night prayers with them, and then devoutly made the sign of the cross on each child's forehead with holy water. "Whoever is blessed by his parents is blessed by God", says St. Ambrose.

Children appreciate their parents blessing. Above the hand of their parents they see God, their heavenly Father, blessing them. Parents, too, benefit from this practice, because through it they see their duty to live worthy of God, in whose name they bless their children.

The actual blessing can be imparted either in a simple or solemn manner. The simplest manner is to make the sign of the cross in silence over all the children together, while sprinkling them with holy water. To impart the blessing more solemnly, the parent places his hand on the head of the kneeling child and says: "God bless you", or "I bless you, my child". Then he makes the sign of the cross with holy water on the child's forehead, saying: "In the name of the Father and of the Son and of the Holy Ghost". The child may answer: "Amen."

The parents' blessing may be given every evening after night prayers, though it can also be given oftener.

GOING MY WAY?

a real job in turning the ideas of young people from earth to God!

A generation ago, it was necessary for Catholics to watch public schools carefully, in order to check the ancient lies about the Catholic Church that circulated as history. As a rule, that is not the case today. Silence takes the place of slander; and half-truths take the place of boldfaced lies. And as a rule, as in the past, the teacher is unaware that he or she is teaching falsehood in the guise of truth. He or she has picked up these things in secular High Schools and universities, and is handing them on. He or she never had a chance to see the truth.

If Catholic High School students know nothing of the glories of the Church, it is because they were never taught them. If they know nothing of the Church's defence of human liberty, it is because they have never heard of it. If they know nothing of the natural law (outside of the prompting of conscience), it is because they have been taught by people who have been taught that there is no natural law.

This is a very serious matter and it requires serious thought on the part of every U. C. Y. member. What are you going to do about it?

Наш Народ і Ми

Кожний українець, де-небудь він уроджений, ніколи не перестає бути сином свого народу, своєї України й тої приналежності не може ніяк відікрікатись. Хоч ми особисто не були в Україні — то однак там були наші прабабки, а може ще й батьки, а від них ми дістали нашу українську кров. В наших жилах кружляє та сама кров, як і в тих, що родились в Україні.

Крім крові, кожного українця лучить з його народом його рідна мова. Дуже мало ще є в Канаді, чи Америці таких українців, що вже зовсім не знали б рідної мови. Правда, багато є таких, що не знають читати, чи писати по українськи, декотрим тяжко говорити рідною мовою, та дуже мало таких, що її зовсім не розуміють. Звичайно тут вина родичів, що занедбують говорити у своїм домі рідною мовою, занедбують свій святий обов'язок.

Може найкраще з усього вяже нас з нашим народом наша пісня-музика. Ми залюбки виучуємо їх змалку у Рідній школі, потім при хорі, чи такі прямо одні від других — ми радо співаємо їх при праці, при забаві, в радості, або в смутку, всюди і завжди. Кожного дня ми чуємо багато різних мелодій і пісень подаваних через радія у різних мо-

вах, але нехай на Різдво, чи коли іноді забренить на хвилях етеру українська музика-пісня, а зараз стрепенеться наше серце, а зараз ми відчуємо що це наше рідне, навіть як ми не знаємо даної мелодії, бо ніщо так сильно й так ніжно не торкається нашого серця, як наша рідна пісня. Тому плекати її серед нашої молоді, це велике завдання і миле завдання.

З нашим народом вяже нас те велике багатство релігійних і народних звичаїв, що їх наші діди й батьки принесли зо Старого Краю і вщепили тут, на Новій Землі. А вже найсильніше вяже нас наша церква і наш обряд. Тим всім нам треба дорожити, ним цікавитись, студіювати, розпитувати, піддержувати й поширювати.

Тої нашої приналежності до нашого народу ніхто й ніколи не може виректись, ні відпекатись, навіть щоб не знати як того бажав і про те старався. Хтось може говорити завжди тільки чужою мовою, може змінити своє ім'я що й рідна мати не вгадає, може мати стоси різних посвідок приналежності до тої, чи іншої групи людей — то однак ніколи не змінить черт свого лица і свого характеру, ніколи не затре впливу рідної мови на його англійську вимову. На кожнім кроці і свої і чужі пізнають з якого то гнізда птиця — що то такі правдивий "русин." Подавляюча більшість нашої молоді в Канаді гідно репрезентує свій нарід, люблять свою мову, пісню, свою Церкву й обряд, свої звичаї. Та на жаль є й такі, що того народу вирікаються, встидаються української мови, українського імення. Такі переходять в чужі табори і там стають посміховищем і погноєм. Бо хоч може в очі чужі люди світять їм приязню, то поза очі тільки насміхаються і використовують.

Кожний, хто цурається свого народу, провиняється не тільки проти того народу, якого кровю живе, якщо му завдячує великі прикмети духа й

YOUR PARENTS CAN BLESS YOU

For example, mothers could bless their children before they go to school or begin any dangerous work.

A solemn blessing should be given on the day of first Communion, on the wedding day, and on any memorable occasion. Above all, parents on their deathbed should bless their children. In later life the children may falter, or fall, but the memory of that deathbed blessing will help them return to God.

H. R.

WHAT'S GOING ON?

PROVINCIAL CONVENTION

The annual Provincial Convention of the Ukrainian Catholic Youth was held Friday, Saturday and Sunday, November 24th, 25th and 26th in Winnipeg. It was opened on Friday with Benediction at the St. Vladimir and Olga Cathedral followed by introductory speeches by the president, Mr. Walter Boyd, and the parish priest, Rev. Dr. Kushnir. Following this, a number of films were shown.

On Saturday, sessions were held at the St. Vladimir and Olga parish hall under the chairmanship of Mr. Walter Boyd. The main speaker was Mr. Edward Kowalchuk, who gave a resume of all the work done by the executive during the past year. In the evening a dinner-dance was held at the Ukrainian Reading Hall, Flora and McKenzie. Mr. W. Wall was chairman, with Mr. John Shelley as the guest speaker. Most important points stressed by Mr. Shelley were:

- 1) Abide by our Catholic religion.
- 2) Maintain our Canadian patriotism.
- 3) Uphold our Ukrainian culture.

On Sunday, High Mass was held at the Blessed Virgin Mary Church. In the afternoon sessions were held at the St. Nicholas Auditorium with Mr. Michael Bakuska acting as chairman. Ed. Kowalchuk, chairman

НАШ НАРОД — І МИ

тіла, але провиняється також і проти волі Божої, що в тім народі поставила й призначила його для того народу працювати й тільки в тому народі знайти своє щастя. Кожна людина має обов'язки не тільки зглядом Бога і людей, але і зглядом свого Рідного Краю. Має його любити й дорожити всім, що тільки гарного і доброго є в ньому — його історію, мовою, літературою, звичаями й особливо вірою — має за той Край свій молитися. І того нам не забороняє ні не виключає ні канадійське горожанство, ні канадійське походження. І тому добре навчає нас Тарас Шевченко: "І чужому навчаєтесь й свого не цурайтесь... Бо хто матір забуває, того Бог карає, чужі люди цураються..."

Н. М. С.

of the Resolutions Committee, then presented the resolutions which were followed by discussions. Mr. Gerry Genik was the guest speaker. He spoke on "The Problems of Ukrainian Catholic Youth." The new Provincial Executive was then elected. The chairman of the nominating committee was Miss Mary Bodnarchuk.

The convention was closed with a social evening at the Blessed Virgin Mary Parish Hall with Mr. Walter Zborowsky as Master of Ceremonies.

RESOLUTIONS

1. That every branch of the U.C.Y. of Manitoba pledge active support to Father Peyton's Crusade for the Family Rosary.

Whereas 51 other nations have a permanent envoy to the Vatican, and whereas Canada is still depending on a British Rep., be it resolved:

2. That this Convention favour that a permanent envoy be sent from Canada to the Vatican.

3. That this Convention favours co-operating with all Catholics of Winnipeg and districts in the Marion Day celebrations to be held in May.

4. That the U.C.Y. work in close co-operation with Ukrainian groups and other denominations to establish and maintain a Ukrainian Library at the University of Manitoba.

Whereas the Manitoba Peace Council and all other such affiliated organizations are mere fronts for the Communist Propaganda machine, be it resolved:

5. That the U.C.Y. go on record as condemning the Stockholm Peace Congress and all other affiliated organizations.

6. That a scholarship be established by the Provincial Executive through the Ukrainian Catholic Council to be available only to active members of the U.C.Y.

Whereas it is a solemn duty of every U.C.Y. member to attend at least one closed retreat a year and all missions, be it resolved:

7. That this Convention go on record reminding all members of this important function.

8. That this Convention suggest that the Provincial U.C.Y. establish a good circulating library of Ukrainian Catholic and Catholic literature; make available religious films; publish latest additions to the index, and keep in contact with the publications of the Legion of Decency.

Whereas many parishes have no organized discussion groups, be it resolved:

9. That each local unit organize discus-

sion groups led by authorities on Catholic religion to propagate Catholic knowledge.

Whereas there is a lack of contact among the various U.C.Y. units, be it resolved.

10(a). That the Provincial Executive be in closer contact with the parishes to build their membership by sponsoring regular communion breakfasts, film nights, discussion groups and socials.

10(b). That this Convention urge that a report of club activities among the various units and locals be circulated.

11. That this Convention instruct the executive to draw up and send to every local a list of any available scholarships offered by the Ukrainian Catholic Council.

Whereas we are Ukrainian Catholic Youth, be it resolved:

12. That the Convention favours that all of the business meetings and group discussions be conducted in the Ukrainian language.

New Provincial Executive for 1951

President — Walter Zborowsky
1st Vice-Pres. — Frank Paluck
2nd Vice-Pres. — Paul Yaroshko
Recording Sect'y — Anne Ewanko
Corresp. Sect'y — Stephanie Bodnarchuk
Treasurer — Nick Machula
Fifth Member: Bill Hryciw
Auditors — Jennie Baranowski, Victor Yakowchuk and Peter Chorney
Editor — Mary Popowich.

MUNDARE U.C.Y.

The Mundare U.C.Y. has commenced activities for the 1950-51 term with the election of a new executive which consists of the following:

President — Jerry Hawryluk
Vice-President — Eugene Pehowich
Secretary — Lorraine Hawryluk
Treasurer — Josephine Moroziuk
Fifth Member — Donald Hawryluk
Circulation Manager — Eugenia Caruk
Press Corresp. — Lawrence Miskiw.

Entertainment: Edward Talaga, Albert Liabida, Alex Fedorouk, Sophie Rogal, chairman.

Dance Committee: Joanne Slobodian and Marshall Woytkiw, chairman.

Sports: Elsie Fedoruk, Jo Ann Korchinski, Eugene Pehowich, Lawrence Miskiw, chairman.

Various social and religious activities are planned for the coming term, including — sports, drama, singing and fundamental theology.

Each meeting is conducted according to parliamentary procedure and a time limit is

set. Three-quarters of an hour is devoted to our main business, while the latter part is a religious talk. Father Vital, our parish priest, as well as our moderator, prepares these talks about religion, character building and answering the many questions contained in the question box. Immediately after the Rosary is said, and if time permits, the group joins in singing or sports, such as badminton, boxing, ping pong or checkers.

A skating party was held for all U.C.Y. members at the town skating rink and an enjoyable lunch was served to all present.

On December 9th, the U.C.Y. held a tea in order to raise funds for the semi-arena. Co-operation and donations from all members brought in a net profit of \$46.00 which has been put in the bank on a new account set aside for the skating rink fund.

The drama "Roses from Heaven" presented by the U.C.Y. members and supervised by Sister Marion, was presented on December 17th to capacity audiences at both performances, the matinee and in the evening. The audiences chose Eugenia Caruk as the first best; Sophie Rogal as the second best; and Susan Lesiuk as third best. The three winners were chosen by the audiences' secret votes at 10c a vote.

About 40 U.C.Y. members formed three groups with Jerry Hawryluk, Lawrence Miskiw and Lorraine Hawryluk as leaders to visit the people with carols and best wishes at Christmas. The sum of \$167.00 was collected.

This is only the beginning of our activities for this term and we have many other plans which will be carried out soon.

СТАР, АЛБЕРТА

Річні загальні збори відділу УКЮ Стар (Пено) відбулися 10-го грудня 1950 р. в школі "Просвіта" і розпочалися молитвою, яку провів Всеч. о. Парох В. Чопей.

Зі складених звітів керівних органів відділу можна було довідатися, що УКЮ на Стар в діловій праці не спав, а милевим кроком пішов вперед і полишив далеко за собою сусідні відділи на Л. . . . і С. . . . Окрім сталих періодичних сходин на яких Провідник відділу мав доповіді та переводив лекції катехизму, цей відділ улаштував в діловому році 3 пікніки. 2 бінго і 3 кард партії.

За згодою Всеч. о. Провідника В. Чопея дохід з двох пікніків призначено на будову резиденції для о. Е. Дмитрука, щоб по сусідськи допомогти межуючій парохії. Різдвяну коляду на церкву перевів також УКЮ. Над вислуханими звітами розгорнулася жива дискусія, яка порушувала актуальні справи пов'язані з організаційним життям місцевого відділу УКЮ. На внесення контрольної комісії уділено абсолюторію уступаючій управі, а о. Провідник у своєму слові виразив признання за цілорічну успішну працю.

Нову управу на 1951 вибрано в такому складі:

Голова: Василь Летавський

Місто-голова: Іван Захода

Секретар: Галина Зазуля

Скарбник: Теодор Мальований

П'ятий член і бібліотекарка: Марія Скублений

Конт. комісія: Генрих Зазуля, Галина Скублений, Лелія Ошуст.

Обсерватор.

У.К.Ю. САСКАТУН. САСК.

Дня 10-го грудня відбулись річні збори і вибір нового заряду. До заряду увійшли слідуючі:

Почесний Голова: Всч. О. Пелех

Голова: Н. Патола

Заст. голови: А. Музика

Секретар: О. Михайлюк

Скарбник: Б. Лукій

Прес. Кореспондент: Г. Сірко

Члени заряду: М. Цюпик, Б. Григоряк, Е. Заячківська, М. Чарнецький, І. Мельник.

Дня 18-го грудня члени У.К.Ю. зійшлися на передсвяточну забаву-ялинку. Господарями вечірка були Б. Григоряк і А. Музика. В прекраснім настрою переведено вечір на різних забавках, а колядували весело до пізньої пори.

На 7-го січня, українські свята по старому стилеві, місцевий відділ У.К.Ю. ходив з колядою. Цього року погода була дуже гарна а люди приймали колядників дуже щиро, так що наші колядники, що часто перемучені

в школі, мали нагоду відсвіжитись і набрати сил і охоти до дальшої праці у вищих школах і в університетах.

Галя Сірко,

Прес. Кор.

SOCIAL EVENING

A social evening, sponsored by the U.C.Y. Manitoba Provincial, was well attended by Greater Winnipeg. Approximately 200 members being present for the event.

The evening was opened by John Gnutel of Transcona, who introduced the local club president, Louis Werbicki, and other executive members. The Master of Ceremonies for the evening, Paul Groshko, Vice-President of the Provincial, then took over for the remainder of the program.

The highlight of the evening's entertainment was a short comedy, "Taking the Case to Court," which featured John Gnutel and Paul Groshko. Also the mixed choir directed by Paul Ewashko, sang a few folk songs.

A delicious lunch was served later in the evening.

Following the lunch the St. Michael's Spiritual Director, Rev. Father D. Shewchuk, followed by the Provincial Spiritual Director Rev. Father Christalovich, thanked all the visiting U.C.Y. clubs for being present.

The Provincial President, Walter Zborowski, also said a few words, asking the members to continue their fine co-operation as they had done in the past.

Victor Yakowchuk

A GOOD START

With the start of the new year comes to many the thought of tabulating new resolutions and making this year a more prosperous one than the previous year. Our Edmonton South Side U.C.Y. (St. Basil's), have done just that. We have begun the new year with high hopes which incidentally were not vain desires, since some of them have matured already.

During the festive Christmas season many of our youth members went carolling. With the spiritual support of our parish priest and the experienced choir master that we have, the itinerant choir visited many Ukrainian homes in Edmonton and were warmly received. As a result we were able to donate \$250.00 to our church.

In our club meetings we have discussions on many spiritual problems and just recently our club has decided to allocate a fair sum to commence a library. It is difficult to foretell the success of this library as it is still in its infancy. I can assure you that with the support of the local and district U.C.Y. members this novelty should prove of extreme value to everyone as I feel we, here in Edmonton, would be willing

to help. Should you desire information on any specific problem and we have the necessary literature, I feel (speaking on behalf of the club), we would gladly sent it to you for mailing costs only. Undoubtedly our prized local paper will be included in the library.

However, besides the usual spiritual, cultural and social committees, we are starting a sports committee. Youth is one's happiest and longest remembered period in life. In order to attain this satisfaction we must balance the triangular symbol used by the Young Men's Christian Association. That is there must be a division of one's activities among body, mind and soul. Since our U.C.Y. should form an integral part of our daily life, the curriculum of every local should foster sport activities to maintain this balance. Our schools train our minds and our churches satisfy our spiritual desires. Thus I hope that this report will aid a few in creating ideas to build a better and bigger U.C.Y. membership this coming year.

S. H.

FROM AN OLD FRIEND

In late November, 1950, I had the pleasure and also the honour of attending the Manitoba Provincial Convention. Since only a few months before I was a resident of Alberta, I was given permission to represent our "Youth" magazine.

The convention began on Friday evening with benediction, a good beginning will lead to a successful end. After benediction all the delegates and visitors gathered at the hall under the church of St. Vladimir and Olga. I, as a complete stranger, felt very uneasy, but in a short while was introduced to so many boys and girls, and received such a warm welcome that I felt very much at home.

That evening Rev. B. Kushnir, D.D., opened the convention with words of welcome, then a short film was shown.

The next day, Saturday, a discussion was held on many important topics, but especially as to how there could be closer intervention between the locals. It is understood that here in Manitoba this is more difficult as there are so many more locals than in any other province. I was told that in Winnipeg alone, there are nine locals.

In the evening a supper dance was held so that all members and delegates would become better acquainted.

The next day, Sunday afternoon, the main topic under discussion was our Youth magazine. Michael Bakuska, Dominion President and chairman for the afternoon, pointed out many reasons as to how important it is for us to support our official organ of the Ukrainian Catholic Youth of Canada and also mentioned that the Dominion Executive is giving great credit to the Alberta Provincial

Executive for being able to manage and edit the paper. I also was called upon to say a few words, being secretary of the paper last year. So I took this opportunity to tell the Manitoba Youth how much their co-operation in renewing their subscriptions and getting new subscribers was needed. I was convinced that everything I said was taken to heart because as soon as I ended, one member stood up and suggested that there be a collection taken for the Youth. Although there were only a few present, as the severe Manitoba weather prevented many from attending, yet the sum of \$18.56 was collected. I was also given the opportunity to approach everyone individually so that they could renew their subscription or become new subscribers. Here also everyone greeted me with a dollar and with promises that they would send reports of their local activities to the paper.

The convention ended that evening with a well presented concert.

Once again I would like to thank the Manitoba youth for their sincere response towards the "Youth" and in conclusion I would like to wish them great success in their future activities.

Vera (Wasylyshyn) Bociurkiw.

DONATIONS

Manitoba Prov. Convention.....	18.56
U. C. Y. Transcona, Man.....	5.00
Many thanks to all!	— Ed.

One Friday when the Brooklyn Dodgers were flying back from St. Louis, H. Parrott ribbed R. Barney for demolishing the steak dinner. "My bishop told me it was okay to eat meat on Friday," insisted Barney, "in extraordinary circumstances where nothing else is available."

Parrott passed the news along to Gil Hodges, who was disinterestedly toying with a fruit salad. "How high is this plane now?" asked Hodges.

"Twenty-one thousand feet," answered Parrott.

Hodges shook his head. "No steak for me, then," he cracked. "We're too close to headquarters."

O. S. V.

A lady borrowed a highly spiced historical novel from the public library. Before returning it, she wrote a note on the fly leaf. It read: "In case of fire, be sure to throw this in."

"Do you believe in luck?"

"Certainly — how else do you explain the success of those you don't like?"

WISDOM

Contentment consists not in great wealth but in few wants.

— Epictetus.

All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth.

— Aristotel.

We value great men by their virtue and not success.

— Nepos.

The pleasures of senses pass quickly. Those of the heart become sorrow; but those of the mind are with us even to the end of our journey.

— Spanish Proverb.

Character is like a tree, the reputation is like its shadow. The shadow is what we think of it; the tree is the real thing.

— Lincoln.

If any man seeks greatness, let him forget greatness and ask for truth, and he will find both.

— H. Mann.

Minds, like parachutes, function only when open.

The hardest thing to give is in.

If this world is civilized it won't have the war which, they say, will destroy "civilization."

НОВІ ВИДАННЯ

"МОЛОДЕ ЖИТТЯ" — Журнал Українського Пласту, ч. 11 - 12 (102 103) за листопад-грудень 1950, видає Головна Пластова Старшина.

Адреса Редакції і Адміністрації:

Eugene Kulczycky,
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Ціна примірника 25ц.

Зміст:

Посмертна згадка: сен., ген. хор.
Роман Шухевич.
Пластун-герой — Яво Гладкий.
Скоб Командир — Зиновій Крупа.
Поклін Святоюрському Князеві —
Ст. Феденко.
Різдвяна Зустріч — Ф. Любинська.
Листопадний День — ст. пл. Пер.
(Продовження на стор. 13)

Behind the Curtain

Czechoslovakia — "What do you think of the future of our beloved country under communism?" — one asked.

"The same as you do," replied the other.

"Oh you do?" — said the first. "In that case, Comrade, I shall have to report you immediately to the State Police".

Rumania — A man shuffling down a street muttered to himself — "Those dirty, rotten, no good so-and so's..." A heavy hand falls on his shoulder.

"Come along," says the policeman. "You are under arrest for treasonable utterances against authorities."

The citizen is indignant. "The authorities!" — he cries. "Why, I never even mentioned them!"

"No," — says the policeman. "But you described them perfectly!"

Bulgaria — Dictator Chervenkov was getting furious because an issue of stamps bearing his portrait was not in circulation. The postmistress explained that the stamps didn't stick. Chervenkov seized one of the stamps, wet it and pasted it on an envelope. "Look, they stick perfectly. Why aren't they being circulated?"

"Well, Comrade," said the postmistress, "you might as well know the truth. The public keeps spitting on the wrong side".

Hungary — When anthropologists unearthed an ancient mummy — urgent word came from the Kremlin: "Make every effort to prove that this is the mummy of Gengis Khan".

Soon the Hungarian Institute of Anthropology reported to Moscow that the mummy was indeed that of Gengis Khan.

"How did you prove it?" — asked the powers.

"It was easy. We turned the case

over to the secret police and — the mummy confessed".

* * * *

Ukraine — Communist census official asks a grisdled villager how old he is. "I am 35" — is the reply. The censustaker expresses doubt. "Well, says the old-timer, "I'm really 65, but these last 30 years you don't call that living — do you?"

* * * *

A favorite Ukrainian greeting is: "How are things?"

After the Russians occupied the country the common answer is: "Much better. Worse than yesterday, of course, but much better than tomorrow."

* * * *

Berlin — An American sentry and a Russian sentry are standing guard at a German zonal border. The American looks at his watch: "Only 15 minutes until I'm relieved" — he says. "Thank God."

The Russian says: "In a quarter of an hour I'll be relieved, too. Thank Stalin!"

The American is startled. "That's a funny thing to say. What would you say if Stalin were dead?"

"Thank God!" — says the Russian.

(Продовження зо стор. 12)

Що притягає нас до Пласту? — Н. Білзор.

Перший Український Пластовий Дім — Б. Л.

Базь — сен. о. Й. Гірняк.

Перші білі колоністи в Америці — Др. Р. Верес.

З моїх альпейських мандрівок — сен. Юрій Федорович.

Молитва — Чорний Джек.

Шити - теж штука — Л. Ч. Шпануй-струна.

На Ніягарі — Я. Купчинський.

Пасічник — Л. Бачинський.

Пластунки в Норвегії — Дубовий Кийок, ДЛ.

З нашого пластування.

Швейцарська скавтова література — Р. Маринович.

Вісті з пластового світу.

Нові видання.

Куток філіятеліста — С. Г. Ч-ець.

З нашого листування.

"Jim," said Bill on the way back to camp, "are all the rest of the boys out of the woods?"

"Yes," replied Jim.

"All six of them?"

"Yeah, a'l six!"

"And they are a'l safe?"

"Yep, all safe!"

"Then," said Bill proudly, his chest swelling, "I've shot a deer!"

You and Your Personality

By Father Victor

THE CHOLERIC TEMPERAMENT BRIGHT SIDE OF THE CHOLERIC

If the choleric develops his faculties and uses them for good and noble purposes, he may do great things for the honor of God, for the benefit of his fellow men, and for his own temporal and eternal welfare. He is assisted by his sharp intellect, his enthusiasm for the noble and the great, the force and resolution of his will, which shrinks before no difficulty and the keen vivacity which influences all his thoughts and plans. The choleric is first not only in planning, but in carrying out his plans too.

A person of firm choleric temperament may with comparative ease become a saint. The persons canonized, with few exceptions, were choleric or melancholic. The choleric who is able to control his temper-

ament is recollected in prayer, because by his strong will he can banish distractions and especially because by force of his nature, he can with great facility concentrate his attention upon one point. The latter may also be the cause, why the choleric so easily acquired the prayer of simlicity, or as St. Francis calls it, the prayer of recollection. With no other temperament do we find the spirit of contemplation, properly so called, as often as with the choleric. The well-trained choleric is very patient and firm in endurance of physical pains, willing to make sacrifices in suffering, persevering in acts of penance and interior mortification, magnanimous and noble toward the indigent and conquered, full of aversion against everything ignoble and vulgar.

Although pride penetrates the very soul

СТАР-ПЕНО, АЛТА.



Йосиф і Вероніка (Захода) Кліта
(Допис у минулому ч. Юнацтва)

of the choleric in all its fibres and ramifications, so much so that he seems to have only one vice, i. e., pride, which he shows in everything he undertakes, he can, nevertheless, if he earnestly aspires for perfection, easily bear the greatest and most degrading humiliations and even seek them. Because the choleric has not a soft but a hard heart, he naturally suffers less from temptation of the flesh and can practice purity with ease. But, if the choleric is addicted to the vice of impurity and seeks his satisfaction therein, the outbursts of his passion are terrible and most abominable.

CHOLERIC ARE MOST SUCCESSFUL

The choleric is very successful also in his professional work. Being of an active temperament, he feels a continual incli-

nation to activity and occupation. He cannot be without work, and he works quickly and diligently. In his enterprises he is persevering and full of courage in spite of obstacles. Without hesitation he can be placed at difficult posts and everything can be entrusted to him. In his speech the choleric is brief and definite; he abhors useless repetitions. The brevity, positiveness, firmness in speech and appearance gives him a great deal of authority, especially when engaged in educational work. Choleric teachers have something virile about themselves and do not allow affairs to get beyond their control as is often the case with slow, irresolute, melancholic persons. A choleric can keep a secret like a grave.

THINGS A CHOLERIC NEEDS IN HIS TRAINING

1) A choleric needs high ideals and great thoughts; he must draw them from the word of God by meditation, spiritual reading, sermons, and also from experience of his own life. There is no need of a multiplicity of such thoughts. For the choleric St. Ignatius it was sufficient to think: All for the love of God; for the choleric St. Francis Xavier: What does it profit a man if he gain the whole world, but suffer the loss of his soul. One good thought which deeply impresses the choleric acts as a miraculous star which leads him in spite of all obstacles, to the feet of the Redeemer.

2) A choleric must learn day by day and repeatedly to implore God fervently and humbly for His assistance. As long as he has not learned to beg he will not make big strides on the road to perfection. To him also apply the words of Christ: "Ask and you shall receive". The choleric will make still greater progress if he can humble himself to ask his fellow men, at least his superiors, or his confessor, for instructions and direction.

3) The choleric must above all keep one strong resolution in his mind: I will never seek myself, but on the contrary I will consider myself as:

a) An instrument in the hands of God, which He may make use of at His pleasure.

b) A servant of my fellow men, who desires to spend himself for others. He must act according to the words of Christ: "whoever will be first among you, shall be the servant of All".

4) The choleric must combat his pride and anger continually. Pride is the misfortune of the choleric, humility his only salvation. Therefore he should make it a point of his particular examination of conscience for years.

5) The choleric must humiliate himself voluntarily in confession, before his parents superiors, and even before others who are of a lower standard than he himself is. Ask

Степан Кобринський

УКРАЇНЬСЬКА МОЛОДЬ

(Продовження).

Іншими знова шляхами пішла молодь, котра підпадає і підпала під вплив позитивної організації, зпосеред котрих на першому місці стоїть католицьке виховання оперте на Христових засадах. Коли говоримо про католицьке виховання то розуміємо під тим виховання одинокю правдивої на світі Христової Церкви в котрій зберігаються правдиві засади християнської релігії.

Католицьке виховання має на цілі збудувати в душі молодця сильний характер. Наповнити душу змістом всяких шляхотних чеснот та добрих прикмет. Католицьке виховання ставляє в особливий спосіб сильні основи під родини, а тим самим і під нарід. Католицька виховна система навчає правдивого ідеалізму та безкорисної жертвенности для добра Христової Церкви та Батьківщини. Коли порівняємо наслідки виховання поодиноких систем, то показується, що найкращу і найідеальнішу молодь дала католицька виховна система.

З радістю можемо це ствердити, бо маємо незбиті докази на те все з нашої доби, як католицьке виховання сперте на засадах Христа Спасителя, видало правдивих ідеалістів і патріотів, що з любови до Бога й Батьківщини, безкорисно несли свої услуги для свого народу та боронили й боронять його перед заливом безбожницького комунізму.

Коли наступила комуністична революція в Росії у 1917 році, провалився російський царат і російське цареслав'є. Без найменшого спротиву молоді комуністи нищили церкви, образи, статуї. Не було сили станути в обороні прав Христа, не було кому створити реакції, щоби викоринити комунізм, не було навіть кількох правдивих героїв і борців за святі справи християнської ідеології. В них була побожність без змісту, цілком поверховна — не було однак внутрішнього духа, не було тої моральної сили, що її дає католицьке виховання.

Кільканадцять років пізніше вибухла подібна подія в Іспанії. Кровожадна товпа, підбурена комуністичними ідеями сходу кидається на монастирі, на церкви, мор-

дує сотки священиків і монахів. Але тут не вдалось цій юрбі повалити християнські надбання без спротиву. Іспанія католицький край, виховувала патріотичну молодь. В них Бог і батьківщина — це два найважніші кличі. Іспанія майше ціла була у ворожих руках, та стають еспанські молодці до нерівного бою в ім'я Христа Царя і Вільної Іспанії. По геройськи боронилися і вкінці Христової справа побідила. Іспанія вдержалася до сьогодні католицькою державою; а з врятуванням Іспанії — врятувалася ціла Західна Європа від комунізму. Це було католицьке виховання молоді, що зуміла створити святу реакцію в обороні скарбу віри і рідної батьківщини. Такі і подібні факти ми могли б додати і в інших католицьких краях.

Мусимо поставити таке твердження, що католицьке виховання рівночасно є патріотичним вихованням.

Можна навести багато прикладів та кож і з життя нашої католицької молоді. Коли почалося духовне відродження на засадах Католицької Церкви на Україні, коли пішов заклик від архипастирів, щоби відродити своє життя після наук і засад Католицької Церкви, Українська молодь почала розуміти чим є для неї християнське католицьке виховання. Радо записується у ряди українського юнацтва, почали організуватися "Марійські Дружини", релігійні здвиги та маніфестації.

Скоро прийшов час, щоби українська молодь здала іспит та практично станула до боротьби з ворогом. Прийшла друга світова війна, прийшли большевики на Галицькі Землі, потім прийшли німці, а по них знова большевики. Кожний ворог, на свій лад, старався затроїти душу молоді, винищити в ній вірність Богові й Батьківщині — та Українська католицька молодь тим не застрашилась, не піддалась. Проти державного закону йшла і отирирала церкви, приступала до св. Тайн і уряджувала релігійні походи. На кожнім кроці бойкотувала матеріалістичне безбожницьке навчання ворога. Коли прийшло прикрийше і ворог насильно старався згасити цей огонь, тоді стали наші юнаки у ряди Української Повстанської Армії і підняли кровавий протест.

Багато геройських дій, що трудно переповісти, вчинила Повстанча Армія і можемо похвалитися, що ніодна інша частина Українських Земель не могла доказати щось подібне. Одним словом, виховання на католицьких засадах робить людину твердим і добрим патріотом.

Католицизм стає перед всіми станами, але передовсім перед молодю і кличе: "Мої

YOU AND YOUR PERSONALITY

God for humiliations and accept them, when inflicted, magnanimously. For a choleric it is better to permit others to humiliate him, than to humiliate himself.

6) He must practice a true and trusting devotion to the humble and meek heart of Jesus. Christ is the only model for a choleric.

Successful Careers

SHE JUST DIDN'T BELONG — BUT SHE HAD THE COURAGE TO TRY

By Father D. A. Lord, S.J.

Curley plunged into the retreat with fervor; and on the last day dropped in to see me. She had been walking in the crisp air. Her cheeks were red, and her eyes were full of shooting stars. And she sat and bu-

ried her chin in her fists and said, "I want to be a nun". She was another case of the girl and the vocation just not seeming to be partnered and I told her so.

"You don't look or act or sound the type to me," I said, doubtfully. "How many dates did you have this week?"

Three Dates

She blushed. It was Saturday, and she had been on retreat since Thursday. "Only three", she said. I didn't ask her what she had done on the remaining night. Instead I asked her the inevitable why of her wanting to be a nun.

"Because," she answered, "I love children".

That was a stunner, and I countered as anyone would. "Then why don't you marry?"

And she, "Because too many boys are too fresh. I don't want a fresh boy to be the father of my children. Anyhow I can have children by teaching them... I'll mother their souls."

She almost convinced me. But what I thought didn't make too much difference anyhow. She had made up my mind. And she did go to the convent.

Curley wrote me on and off during the days of her novitiate and training. She wrote me a rather joyous letter when she was assigned to her first teaching job — fifth grade in a small midwestern town. Then silence — the silence of happiness, I hoped.

She didn't belong.

But it wasn't that kind of silence. Five years from the time I first met her, I got a tearful letter from her: She didn't belong. She never should have been a nun. She had tried, tried terribly hard for she wanted to give herself completely to God. But it was all wrong. She envied the nuns around her and tried to be as they were; but her heart ached, and her mind was confused and troubled, and she had the constant feeling of frustration and bewilderment, and the years ahead were too much to face.

We batted letters back and forth in a swift volley of clarifying correspondence. Finally I wrote her the decision I had to make: She was not where she belonged. She should leave when the time came for the renewal of her temporary vows. She should leave with gratitude for the years in religious life and with no hard feelings on anyone's part.

In just that way she left. She loved the nuns, and they continued to love her. Some

УКРАЇНСЬКА МОЛОДЬ

любі діти, заховайте душі свої в чистоті й правдивій любові до християнських засад. Будьте на правду корисні для свого народу тут, у Канаді; будете мати силу протиставитись всім ворогам Церкви, всім зловним ідеологіям теперішнього часу.

Українська Католицька Молоде! Ти живеш у Канаді, де користуєшся повною свободою демократичного устрою. Ти можеш: вільно розвивати свої почування, свої політичні переконання, свої рідні обичаї і звичаї, можеш без обмеження плекати свою рідну культуру і рідну мову. Любіть свою Канаду, але рівночасно любіть свою Українську Греко-Католицьку Церкву. Учитесь залюбки рідної мови й рідної історії та літератури. Не вирайтеся своїх батьків, своєї Церкви, свого народу.

Українська Католицька Молоде! Ти бачиш, що ми маємо можливість виховуватись у правдивій католицькій душі! Маємо охочих провідників, що за запалом працюють і готові далі працювати. Тільки ти з доброю волею, приложи своєї енергії до вивчення здорових засад Католицької Церкви, до вивчення української мови, літератури, історії. Бодро борони української справи тут у Канаді, а певно, що з Божою поміччю ми сповнімо свої обов'язки, що їх на нас вкладає доля українського народу. Читай українські часописи — нехай не буде ні одної хати, де не було б української католицької преси. З преси дізнаєтесь про справи українського народу, як діють проти нас і нашої Церкви вороги — і будете будувати в собі сильну постанову до боротьби за все, що рідне.

На нас, Юнаки і Юначки, спаде весь тягар завдань української імміграції. Щоб ми не повстидалися! Берімо собі за клич: — "Все бути готовим" і приготуємо себе до тої праці. Горнімося до праці в Українському Католицькому Юнацтві і будьмо послухні проводові, а Боже Провидіння напевно дасть нам багато добрих провідників, що вдержать наш нарід в Канаді на висоті його завдання і запевнять кращу, світлішу будучність українській імміграції тут, у новій прибраній Батьківщині.

years later I visited her home. She had married — typically enough — a grand young fellow who because of poor health had failed to make the grade in the seminary. (As so often happens, the problem of his health resolved itself a short time after he left the seminary). She held up the second of her babies for my rather vague approval. She loved children, and at that time she could love two of her own.

“Twice a heroine”

Still later I met the superior of the order to which she had belonged for those few years.

“I was sorry,” I told her, “when Curley left”.

“So were we,” said the superior. “But she didn’t have a vocation. She tried, but she was just not in the right place”.

Then with that wisdom which so often is a blend of common sense and the gifts of the Holy Ghost, the superior continued. “I was proud of her. She was so much braver than a lot of girls (or men) who haven’t even the courage to try. She left all things and followed Christ; but it was not what God wanted from her. She had, I feel, a kind of double merit. She gave up her life in the world because she thought that the religio-

us life was her calling; then she gave up her life in religion because she knew that it wasn’t her calling. To me she was a heroine twice: in coming to us and in leaving us.

Those who haven’t the Courage

“I never mind the failure of those who try and then realize that it isn’t the life for them. But I do mind the failure of those who feel that the religious life is God’s will for them and yet haven’t the courage even to try it. That’s what novitiates and temporary vows are for — the time and experiences necessary to find out. Curley was brave. She made the effort. I liked that. What I do not like, what bothers me, is the ones who don’t even give it a try — and they are legions.”

Perhaps I should have headed this column “Curley’s Successful Careers,” the plural.

“When I look at this congregation,” said the preacher, “I ask myself: ‘Where are the poor?’ And later, when I look at the collection, I say to myself, ‘Where are the rich?’”

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